2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

The tribute system is related to the *kerekere* system in that while *kerekere* is soliciting between relatives, tribute is soliciting of the people by the chief. However, *kerekere* is a reciprocal exchange between more or less equals, whereas tribute is a non-reciprocal payment of property by the people to the chief, and *kerekere* is non-ceremonial whereas tribute is ceremonial. Small quantities of tribute, such as the first fruit offerings are offered according to the ceremonial presentation pattern.

PAYMENT FOR SERVICES

Another type of ceremonial exchange is the payment of goods in return for professional services of carpenters, doctors, midwives, *meke* makers, and master fishermen. This is a reciprocal exchange in which payment of goods is usually deferred until after the services have been rendered and paid in a lump sum of property offered according to the presentation pattern.

VASU AND TAUVU

The *vasu* relationship involves a formalized exchange of property with deferred payment which is not reciprocally balanced. It has been described on pages 62-64.

I was not able to gather much information concerning the *tauvu* relationship. Informants agree that if two villages have the same *vu* (forefather) they are *tauvu*. This means that they may take each other's property. It seems, therefore, that the relationship involves a formalized reciprocal exchange of property with deferred payment between villages related by descent from a common mythical ancestor. Each village has the privilege of seizing property from the other village.

Kambara is *tauvu* to Vatoa, a village near Mbau on Viti Levu. Their mutual *vu* is Mberawalaki. When Kambarans go to Vatoa village they may seize property there and when Vatoans go to Kambara they may do likewise. Kambara is also *tauvu* to Nukuloa village, Thakaundrove, but Nukuloa is not *tauvu* to Vatoa. Oloi in Tailevu, Viti Levu, is *tauvu* to Kambara. Mualevu district on Vanua Mbalavu is *tauvu* to Vanua Vatu Island. Mothe is *tauvu* to Lauthala at Rewa on Viti Levu. Mothe is also *tauvu* to Taveuni. Matakana, Ono, is *tauvu* to Kamali clan, Mothe. The natives of the other islands visited say they do not know their *tauvu* relationships.

BARTER

Barter may be defined as a non-ceremonial form of direct reciprocal gift exchange. Barter is often used by traders who sail to distant islands to exchange their wares with relatives. Also, it accompanies every large ceremonial exchange.

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

437 For example, at a recent *solevu* between Muanaithake and Komo (pp. 73-74), held at Fulanga, besides the property for the *solevu*, each Komo man brought property to barter (*vakasombu*) with his Fulangan relatives. He simply placed the gift (*vakasombu*) in the relative's house, saying, "This is your so and so." Later the recipient asked what was wanted as a return gift (*i tala*) and he tried to outdo the other in the quantity and quality of the gift.

One Komo man gave his Fulangan relative as *vakasombu* two baskets of manioc, one basket of bananas, and one basket of breadfruit. The Fulangan man gave as the return gifts four mats, two wooden bowls, and three chickens. The Fulangan man won. Those carrying goods to another island initiate the exchange and usually return with more than they have given.

Interisland Trade

native trade goods

Kambara

438 The chief exports of Kambara are large canoes, wooden bowls (especially kava bowls), mats, some Tongan barkcloth (the foregoing are distributed all over Lau and in Fiji proper), timber for house posts and digging sticks distributed to the volcanic islands, and coconut oil and *vetau* bark for hair dye. The chief imports of the island are tobacco, kava, and food (including yams, sweet yams, taro, and breadfruit) from the volcanic islands and Namuka, basaltic stones from the volcanic islands, barkcloth from Namuka, bamboo and *waloki* baskets from Fiji proper, and perfumes for oil from Lau and Viti Levu. Kambara gets from Wangava turtles, garden produce, and shellfish.

Namuka

The most important export of Namuka is Tongan barkcloth. Most of it is traded to Lakemba in exchange for yams and taro; some is traded to Kambara for mats, kava and food bowls, and occasionally for a small canoe for use within the reef; a small amount finds its way to all the southern Lau islands except Ono (which produces sufficient Tongan barkcloth to supply her own demands). Namuka also exports gongs, which go to Lakemba, Suva, and Kambara and small canoes for lagoon use. Last year seven canoes were sent from Namuka to Lakemba, Matuku, and Moala. Manioc, breadfruit, yams, and bananas are traded to Fulanga and Ongea in return for mats and bowls; yams to Kambara in return for mats and bowls; to Komo and Mothe in return for food; sweet potatoes and watermelons (known as the best in Lau) to Lakemba.

10:St. Johnston G-5 (no date)1918
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with troubled eyes on the burnt houses, the trees destroyed, and the canoes and other property wilfully smashed. And among other things that had been destroyed in the fighting was the great drum of Matokano.

"Now, as you know, sir, Ono is but a poor land for trees, and we have no *vesi*, the fine timber tree that is so useful to us people of Lau, and we have to go over many miles of ocean to get *vesi* canoes, bowls, and other things from our brothers of Kabara Island. But the distance is great and the dangers many, and that is why our ordinary fishing canoes, as you have seen, are made only of hollowed coco-nut trees, joined in the middle—though for long journeys we must needs have *vesi* canoes, for they are the iron ships of us Lau islanders. So Tui Matokano gathered his people together and told them to prepare much *gatu* (native cloth) and to weave the fine mats of Ono, and get ready for a *solevu* (a bartering) at Kabara. And good was their sailing to Kabara, and the gods were favourable, and they obtained four canoes and many bowls and a great new drum whose like had never been seen before. It was of rich red *vesi* wood, smooth as a polished stone, and half as high as a man did it stand. And the sound of it was better than Tui Matokano had ever heard before.

"And one day Tui Matokano said, 'Here is